

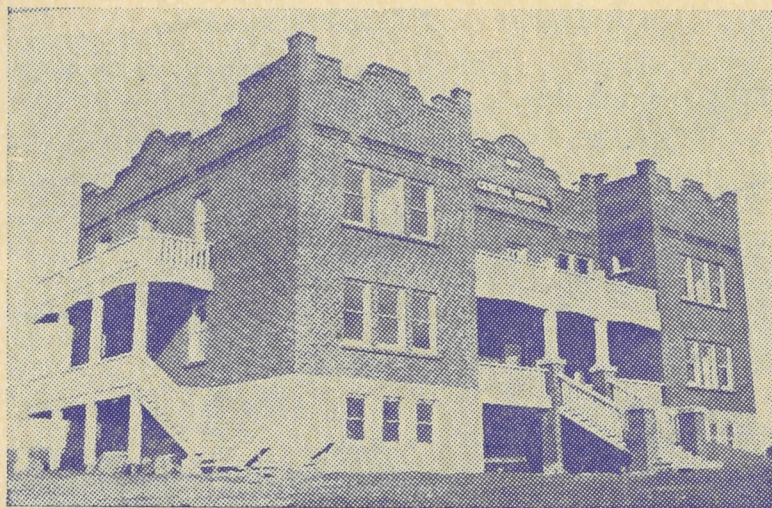
Youth

Vol. 13, No. 2.

Edmonton, Alberta

February, 1957.

General Hospital



Mundare, Alberta

Youth . . . The Golden Age of Opportunity

ЮНАЦТВО

Орган

Українського Католицького Юнацтва
(УКЮ)

Педагоге Колегія

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(U.C.Y.)

Edited by Press Committee

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Address All Correspondence to

YOUTH

10967 - 97th Street, Edmonton, Alta., Canada.

February and March are Catholic Press Months

We strongly urge all of our readers to come to the aid of YOUTH at this time.

Each reader can help by seeing to it that his subscription is paid up. He should also try to get as many of his friends as possible to subscribe. Even small individual contributions to the YOUTH Press Fund are helpful.

Every U.C.Y. Local in Canada should consider it a vital duty to sponsor some affair for the YOUTH and contribute the amount to our PRESS FUND. In addition every local should have 100 per cent of its members as subscribers.

Let's all work together to make this a truly successful Press Drive for YOUTH.

DANCE to the music of "Ted & His Starlighters"

FOR THE UTMOST IN DANCING PLEASURE

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Youth

Edmonton, Alta.

THE NATIONAL MONTHLY FOR UKRAINIAN CATHOLIC YOUTH

The Challenge

Every year the months of February and March are especially designated as Catholic Press months. This is a time when special attention is given to make Catholics more aware of their own publications and to encourage them to support their own newspapers, magazines and periodicals. The U.C.Y. of Canada have one major responsibility, their own official organ, the YOUTH magazine. One would imagine that such being the case, this monthly would be firmly established and continually expanding in size, scope and circulation. That is the theoretical viewpoint but, in actuality, what has really been accomplished? Before we consider the present situation, let's go back a few years.

I have before me a copy of the October-November, 1951, edition of the YOUTH magazine. The particular article which has captured my attention is the Editorial. It seems that this was the first issue to appear after an interval of five months. In giving an explanation, the Editor states, "It is undubiously because we are financially embarrassed and cannot meet the requirements to pay the price of one printing and we are, above all wanting in the proper support which is the cause of this perplexity."

Then he goes on to give a more complete and satisfactory answer. Let's see what else he says. "For more than twelve years there exists the U.C.Y. organization with its high, liberal ideals and goals which it presents to its members and to the youth as a whole. For seven full years the YOUTH magazine tried its best to propagate those wonderful characteristic ideals, to aid the youth in attaining their goal. But it seems that the YOUTH was not given the indispensable and obligatory support which we had greatly hoped for. What has happened? What is it? Is it the indifference of the U.C.Y. members? Is it the lack of enthusiasm and magnanimity? Is it fear of assuming the small responsibility of supporting their own organization's organ? Or are all oblivious of their own allegiance? The majority of the U.C.Y. members haven't shown the slightest interest in making the YOUTH a stable enterprise. They have not ensued new subscribers and, above all, failed to fulfill their own obligation of paying their own subscription fees for two or more years.

"Is the YOUTH a failure? In itself—no! But as an official organ of the U.C.Y., it certainly is. It is not the YOUTH that failed the U.C.Y. members. It's the U.C.Y. members that failed the YOUTH. But things

can still be rectified, remedied and ameliorated by again resuming the responsibility with a keener vigilance and necessary precaution."

The above excerpts were written almost six years ago but the thoughts expressed are very true and applicable today. Do you think that the U.C.Y. in Canada responded to the editor's plea at that time? Not in the least. The YOUTH simply continued to appear irregularly from time to time managing to sink deeper into debt. There was a brief revival in 1953 when the YOUTH appeared regularly for nine consecutive issues. The financial response was so poor that it had to be discontinued from regular publication and appeared only seldom after that attempt. It looked as if the YOUTH was doomed to extinction when another effort was made to establish it on a firm basis. In November, 1955, His Excellency Bishop Neil Savaryn, realizing the importance of having a separate publication for the Ukrainian Catholic Youth, asked your present editor to take over the job of editing the YOUTH. The first issue of this revival appeared in December, 1955. Since then the YOUTH has appeared regularly and this copy is the fourteenth consecutive one, a truly remarkable record. It was hoped that this continuous publication would renew faith of U.C.Y. members in YOUTH and that they would rally to its support and really put it on a sound financial basis. Do you think that this is what happened? We wish we could say yes but we are forced to give a sad "no". Last year the YOUTH went over one thousand dollars in debt. What a terrible shame this is to all members of the U.C.Y. in Canada!

What's the reason for all of these difficulties which the YOUTH has been having since its first inception about thirteen years ago. Let's take a long, honest, and searching look at ourselves and our locals. What's wrong with us? What is it that makes us so lukewarm and indifferent to supporting something which is vitally necessary to all of us? Is it laziness, indifference, deliberate neglect, jealousy, or what? Maybe you can tell us.

Is it so difficult for an individual to send in a dollar a year for a subscription to a magazine which is printed especially for him? Is it so exhausting and time consuming for one subscriber to encourage others to follow his example and boost the circulation of YOUTH. Is it so painstaking to sit down and write an article, or present some item for discussion or merely to write the editor a letter about what you think of the magazine?

What about your U.C.Y. local? What is it doing to meet the challenge of boosting the YOUTH and putting it on a firmer basis. Why is it so hard to have one hundred per cent of the members as YOUTH subscribers? Every local should think beyond the confines of its own community and realize that it is part of a national organization and, as such, has certain obligations to perform. That is why every local should consider it a duty to sponsor some activity for the YOUTH Press Fund every year. What's the good of accomplishing something on a local scale only, if we expect Ukrainian customs, culture, and

traditions to survive if the future parishioners are so negligent of supporting what is their own? Where is our sense of unity and co-operation, or are these just figments of our imagination?

Not only the press months of February and March, but the whole year poses a serious challenge to us. What are we going to do about it? We have been fortunate enough to have continued publication of the YOUTH for the past fourteen months but how long do you think this will continue if we don't even exert ourselves enough to help something of vital importance to us. Youth is a time of boundless energy and should be associated with successful ventures. How sad it is for us to see so many of our young people neglecting to support their own.

Let the months of February and March be a direct challenge to each one of you and to your locals. Let's make this the most successful Press Drive that the YOUTH has ever had. Let's become YOUTH conscious and put all our energy to making this magazine a truly successful and worthy one. There is so much more that can be done with it, but before any changes or additions can be made, the YOUTH has to be established on a firm basis so it can stand by itself and take care of its own expenses. Youth is a time of action. Let's show what we can do.

The challenge is yours. What are we going to do about it?

—0—

Інтронізація Митр. Кир Максима

На свято трьох Святителів, у вівторок, 12 лютого, відбулася у Вінніпегу врочиста інтронізація першого українського католицького Митрополита Преосвящ. Кир Максима. На цю велику врочистість, яка є історичною подією не тільки для української греко-католицької Церкви в Канаді, але, без сумніву, для всіх українців, відбувся з Оттави Апостольський

Делегат (представник Вселенського Архидієєса Папи Пія XII) Впреосвящ. архидієєс Джованні Паніко, греко-католицька і римо-католицька ієрархія, велике число духовенства і вірних. Урочистість інтронізації мала місце у вінніпегській катедральній церкві св. Володимира й Ольги. Увечорі відбувся святочний бенкет у готелі "Роял Александра".

ЯК ВІДБУЛАСЯ ІНТРОНІЗАЦІЯ ?

Ще далеко перед 4-ою годиною пополудні, на яку призначено чин інтронізації, вірні і духовенство вщерть вповнили простору і святково

прибрану катедральну церкву св. Володимира й Ольги. 3,000 тисячі людей прийшли туди, щоб бути свідками великої події. Репортер вінні-

пегської "Фрі Пресс" (13 лютого) подав, що приявних було 3,800. Урочистість зачалася процесійним походом з молитовниці Матері Божої до святилища. В асисті священників ішли Апостольський Делегат, усі українські католицькі єпископи Канади враз із новоіменованим митрополитом, Впреосвящ. Кир Іван (Бучко), Преосвящ. Кир Гавриіл (Букатко), греко-католицький крижевацький єпископ з Югославії, Преосвящ. Кир Амвросій (Сенишин) із Стемфорду (ЗДА), Преосвящ. Кир Стефан (Кочішко), пітсбурзький єпископ-помічник, Преосвящ. Кир Йосиф (Шмондюк), єпископ-помічник з Філядельфії, 9 латинських єпископів, Впр. о. М. Ван де-Мале, ЧНІ, генеральний вікарій для українців католиків у Франції, та інші видатні церковні особи. Коли похід прийшов до святилища, прочитано п'ять папських буль (документів): про ерекцію Вінніпегської митрополії, про назначення Впреосвящ. Кир Максима митрополитом. Далі були прочитані три булі, які підносять дотеперішні едмонтонський, торонтонський і саскатунський екзархати до статусу правного єпархій. Документи читали: Всесвітл. о. прелат д-р В. Кушнір, Всеч. о. Д. Шевчук і Всеч. о. декан Й. Пуляк. Після відчитання буль Апостольський Делегат подав поодиноким Владикам було, що стосується їхньої

єпархії. Після короткої молитви Делегат повів Впреосвящ. митрополита до архиєрейського трону і вручив йому архиєрейський жезл, кажучи при цьому: "Прийми цей жезл, що ним пасти́меш доручене Тобі стадо". Після цього Апостольський Делегат виголосив англійською мовою проповідь. Закінчивши проповідь, Делегат прочитав листа від кард. Євгенія Тіссерана, секретаря для Східної Церкви, в якому пересилається благословення Святішого Отця для новоствореної митрополії і для митрополита. Від себе кардинал подякував за численні листи від єпископів і вірних, які висловлювали радість з приводу далекосяглого рішення Апостольського Престола. Піснею "Тебе Бога хвалим", що її відспівала ціла церква, закінчився незабутній обряд інсталяції першого вінніпегського митрополита. Під час співання благодарного гимну священники вінніпегської архиєпархії один по одному підходили до свого ієрарха і складали йому заяву церковного послуху.

PRESS FUND

Joan Melnychuk \$1.00
Winnipeg, Man.

OUR SINCERE THANKS

Mundare General Hospital

The General Hospital at Mundare is one of the many fine Ukrainian institutions in Canada of which we can all be justifiably proud. It is a great tribute to the courage, perseverance, devotion to the service of those needing help, of one of our widely known Ukrainian orders of Sisters, "The Sisters Servants of Mary Immaculate."

The foundress of this religious community was Sister Josaphat Hardaskewska. It was founded in the Western Ukraine on the Feast of the Assumption, 1892.

The aim of this Congregation of Sisters is to sanctify souls; through conducting hospitals, schools, homes for the aged, and Children's Homes.

These Sisters came to Canada in 1902 and their first Canadian House was established in Mundare, Alberta, in 1903. There were four Sisters in this first group and they first arrived at Edmonton where they were warmly welcomed by the Oblate Fathers and a group of early Ukrainian settlers. A great friend of the Sisters during their first trying days was Bishop Legal.

The Sisters devoted much of their time to instructing youth and visiting the sick in their homes. They did much welfare work among the first settlers and established Children's Homes and Homes for the Aged along with starting a school and a novitiate.

The General Hospital at Mundare was opened and blessed by the Most Reverend Archbishop B. Ladyka in 1929. It had a capacity of twenty beds and was conducted by Sister

Gertrude and Sister Macrine, graduates of the General Hospital in Edmonton. Sister Gertrude is now a General Counsellor, residing at the Mother House in Rome. Today, there are four graduate nurses and two ward aides on the staff. The bed capacity is twenty-six with four bassinets. The physician of this hospital since its early days, was, and still is Dr. N. C. Strilchuk.

During the influenza epidemic following the First World War, the Sisters did noteworthy work among the sick and orphans. The great work they did during this epidemic led them to expand in the field of social service and so they began their hospital work.

Needless to say, the Sisters are a source of inspiration to all of the Byzantine Catholic Rite who are happy to have their own nuns to minister to their needs. Their influence for good is great and the people of Western Canada are indeed fortunate in having this congregation of Ukrainian Sisters, "The Sister Servants of Mary Immaculate."

In particular, the people of Mundare and district are truly fortunate to have the Sisters working among them.

WHAT WILL YOU
DO FOR "YOUTH"
DURING THE
CATHOLIC PRESS MONTHS.

What Do You Think?

Is Elvis Presley just a passing fad or a menace?

Since the man mentioned seems to have made his greatest impression on young people and because there is so much controversy over the supposed harm which this has, it is desirable that we also include some of our comments.

Let's consider the first part of the question. Is Presley just a passing fad? Judging from the past, it seems that every generation comes up with something queer and unusual—often ridiculously so. Those who see pictures of the coonskin coat era think that people must have indeed been silly to wear such get-ups. What do you think persons from that age would say today if they saw the sloppy-Joe jackets? It would appear ridiculous to them too. The word fad refers to something which becomes highly fashionable for awhile and then sinks into near oblivion. This something may refer to fashions, foods, singing, dancing and the like. Although most fads are harmless there are numerous others which are definitely harmful. Which category does Presley come in?

To begin with, Presleys' outward impact is in the fields of dancing and singing! He is the perpetrator of what is referred to as the Rock n' Roll craze. These human gyrations, twists, jerks and spasms may be loosely classified as dancing if the term is broadened sufficiently to include extremes. When people go to movies and watch the dances of the American Indians, or those of native tribes they generally think

how primitive and uncivilized those people were in their forms or expressions of giving vent to emotions. But, is Rock n' Roll any more civilized than any of the native tribal dances? Picture in your minds the native medicine man prancing up and down, jumping forward, backward and up, and twisting his body to the beat of tom-toms. Take away his mask and tomahawk, give him a female partner, add the modern version of the tom-toms, and what have you got—Rock n' Roll. We are told that civilization is rapidly going forward, but is this true of human expression.

Let's turn to Elvis' singing. No doubt most of you have seen Elvis on television or on the screen or have read about what transpires when he appears. Now answer truthfully girls, why do you start screaming when he makes his appearance? Is the sight of this man with his sideburns and guitar so elevating and inspiring a sight that you just can't contain yourself, or are you just going along with the mob and doing what promoters hope you'll do so they can boost whatever they're offering? Has civilization sunk so low that we have become so weak willed and minded about certain forms of behaviour?

Is Elvis' singing voice so great that it is unsurpassed by any other singer, or is it the suggestive and intimate tone which he uses that makes girls so hypnotized? Why is it girls, that you start screaming when Elvis makes those gurgling or yodelling sounds in his throat? Do you find

this so elevating? Why don't you listen to the singing instead of drowning it out with screams, or is making noise the general idea?

Let's consider again whether he is a menace to young people. If his singing and actions bring out the baser primitive instincts in individuals, then he definitely is. If his

behaviour gives young people the wrong slant about human relations and detracts them from the true ideals in life, then how could we reach any other decision? However, we'll let you make up your own minds about this. What do you think?

Dauphin UCY

At our meeting on January 27, the guest speaker Father Myroslaw Dzurman, spoke on Secularism. He stated that this is the main problem in the world today. "Secularism," Father Dzurman went on to say, "evolves mostly where people are more interested in money matters than religion." Continuing his speech, he emphasized that—"Youth Clubs who met mainly to discuss financial crises and not religion, education or any other point of value to the club, are not abiding by the Constitution of the U.C.Y. Not only do the members not abide by the Constitution, but when they go out into the world on their own, they may not be able to cope with the problems that may arise, and their only interest may be money, which would actually bring about Secularism.

We are looking forward to hearing more of Father Dzurman's speeches. A decision has been made to have a meeting on the last Sunday instead of the fourth Tuesday; so that Father Dzurman may be able to attend. The majority of the members were well impressed with his speech; they feel that they would be able to subjugate

their own little problems with his aid.

On January 31, we were hosts to the members of Roblin U.C.Y. Ethelbert & Sifton were also invited but, unfortunately, were unable to attend. However, we will be looking forward to seeing them soon. As the two groups intermixed in various games, quizzes and dances we learned to break down any barriers that may occur among various clubs. As the evening came to an end, and new acquaintances had been gained, parting was not a pleasure. May we express our thanks at this time to Roblin, Father Dzurman and to Father Perejda for attending.

On Tuesday, February 5, at a Club's Social Evening, the first in a series of discussions was started. The topic of discussion being, "Why should we speak Ukrainian in Canada and Why does our present Youth refrain from speaking their Mother language. The discussion was supposed to have lasted only 20 minutes but with interesting views expressed, it took up to an hour.

Some of the ideas brought up in answer to our topic were:

1. Why we should speak the Uk-

rainian language. Our fathers and grandfathers left their own native land and came to a country unknown, leaving everything they had behind, but bringing with them the most cherished gift of all and that is the Ukrainian language.

2. If the English, French or German speak their language, why should we be ashamed of ours? Therefore, we have to make them realize that we love and cherish our language just as much as they do theirs.

3. The other racial origins have not done more for Canada than we, the Ukrainians have, so why neglect our mother language?

Reasons why the Ukrainian lang-

uage is not spoken amongst the majority of the youth:

1. The bigger part of the day a lot of them are either in school or at work, where they are almost forced to use the English language.

2. In some homes the parents themselves use the English language, which draws away the thought of speaking Ukrainian to the youth.

3. The majority of the youth neglects to force themselves into learning their native tongue. (This is probably the only reason why the Ukrainian language is not spoken).

What do you think?

Press Correspondent,
 Sylvia Podworny

St. Mary's U.C.Y., Grimsby, Ont.

YEAR END REPORT

Hi Everybody!

Well, by the time you will be reading this report we will have sent out the old year and welcomed in 1957. But, before we turn over a new leaf in our minute book, and before we introduce you to our new executive, we thought we should bring you up to date on our activities since our last report, so that we can start the new year together.

As you know, many people pride themselves with good reason for having had the single opportunity to trod the sacred ground of the Catacombs and of the Colosseum sanctified by the blood of Martyrs. There are certain places on our own continent which are no less sacred than those of the Old World and on July 29, the U.C.Y. of Grimsby had the happy privilege of sponsoring a

pilgrimage by bus to that historic Huron missionary centre of the 17th century near Midland, Ontario. Seven members from St. Catharines, from Waterford, and two from Hamilton, joined us on this excursion. All of the youths gathered at Church for Mass at 6.30 and left from there on our adventure. Father C.J. Pasichny supervised the trip, and Father Phalen was our guide and helped us to appreciate the historic sites of Old Fort St. Marie, the "Home of Peace" of the Jesuit Martyrs.

Next, a farewell party in honour of Father Pasichny was held by the Club in appreciation of his kindness to us as Assistant Moderator during the absence of Father G. Zydan. The club presented him with two remembrances, a travelling watch and engraved cuff links.

In July, our annual U.C.Y. picnic

was held and surrounding clubs were invited to join us in the outdoor entertainment. Two very active U.C.Y. girls, Irene Szeszak, and Sophie Blazenko competed for the title of Miss U.C.Y. of Grimsby. Irene came in first, and Sophie was a very close second. Dancing was to the music of the famous "Polka Kings" from Toronto and it was enjoyed by all.

Hallowe'en brings back memories of a very wonderful evening spent with visiting ghosts, witches, and goblins from St. Catherines U.C.Y., Hamilton U.C.Y., The Polish Club, and St. Joseph's C.Y.O. from Grimsby. Prizes for the best and funniest dressed were presented, together with spot and novelty dance prizes. Because the boys were confused whether they were dancing with one of the fairer sex or not, they wish to add that the "food" was the highlight of the evening. (so, you see girls, the way to a man's heart is still through his stomach).

Three delegates, Jenny Fillimchuk, Irene Szeszak, and David Andrychuk, represented the Grimsby U.C.Y. at the Annual Convention held this year at the fabulous Park Plaza in Toronto. Ukrainian Catholic Youth Organizations from all parts of the Eastern Diocese were repre-

sented at this gathering to work together to better the constitution and to discuss individual club problems. A brief outline of the grand program is as follows: Saturday—registration, lectures, and a semi-formal; Sunday—Communion at St. Josephat's Cathedral followed by Communion Breakfast under the Church (14 members from Grimsby U.C.Y. were able to take part), lectures and guest speakers, a banquet at the Park Plaza; Monday,—lectures, and a farewell corn roast. A very well planned weekend, thoroughly enjoyed by all delegates and guests.

we plan on having a date set aside

In December we sponsored a Chicken and Turkey bazaar which proved to be very successful. In fact, for a repeat next year.

Christmas carolling brought in \$300. which we were happy to be able to donate to the Church to help build our new hall, which is now under construction.

As we close the books on 1956 we wish to say that it was a very well worth living year and the shining memories that the youth of Grimsby share make us proud that we were able to work together so well during the year as true Ukrainian Catholics.

See you in '57.

Betty Jo. Babiuk,
Club Reporter

U.C.Y. Canora, Sask.

Since our reorganization last fall we have brought our club up to fifty-eight paid up members. We had a reorganization dance where the admittance \$1. for "working out" members and 50c for High School stu-

dents paid up their membership. Kamsack and the Yorkton U.C.Y. members attended. A good time was had by all.

We had a communion breakfast at the beginning of advent. Father

Pawliuk celebrated mass for us. Dr. S. Potoski of Yorkton gave a talk which was interesting and beneficial to us. About 35 members attended. Adeline Lozinski was in charge of all arrangements.

For our Christmas party we decided to try out something different. We had a "Christmas Eve Supper" on December 16th with all the traditional dishes served at it. Father Pawliuk explained to us beforehand what each dish signified. It was a real success with a few slight errors which will be rectified next year. The girls of the club catered to it themselves. After the supper we all attended "Moleben" celebrated by Father Kryworuchka. We then had a program and carol singing during the rest of the evening. The evening came to a climax with "Santa Claus" appearing and giving out gifts to the members. The Santa Claus role was played by Father Wasilishen, our former Youth Spiritual Director who is in Melville. Father Kryworuchka spoke on the organization of the

Christmas Carols and the different customs during Christmas in the old country.

Our members helped the senior members of the church carol during Christmas. A group of our members went to the hospital to carol for the patients. We also went "Shedrovate" on the 18th of January, proceeds of which went towards the building fund for our new church on which construction will begin this spring.

Our next big project will be the carnival which we are now discussing. We have also put the "Dandelion Club" into progress. We have tried it only twice but intend to keep it up as both sessions were successful. We hope that religious education will be brought into our organization as a result of this.

Our next report will probably be about our carnival. Till then;—

U.C.Y. Canora.

Editor's Note: We are interested in hearing more about the "Dandelion Club". Will you please let us hear more details about it.

St. Basil's U.C.Y., Regina

The Ukrainian Catholic Youth of St. Basil's parish of Regina, Saskatchewan buzzes with activities; Monthly Communion breakfasts, public speaking, films, dancing, bowling, skating, and preparations for another annual Carnival, a play called "Sergeant Lullka" and a bowling banquet to be held at the end of the bowling season.

At a Communion Breakfast held on February 3, 1957, Mr. P. Bashuk was guest speaker. He stressed the importance of an organization in this

world tension era where Communism and Christianity are the two fighting forces, therefore, it is vital to have the Ukrainians of Canada well organized to help free Ukraine which is under domination of Communism. Student bodies should be organized in Universities for a time will come when either one or the other of the two forces will rule the world. (The devil never tires of working to win souls for himself.)

The Cultural and the Religious Committee are encouraging public

speaking. Sooner or later in public life there will be a request to get on the platform (if it is political campaigns) or in front of an audience and deliver a speech. Now, in front of familiar faces, is the ideal and opportune time to start. Who knows. . . what the future may bring?

At each meeting, any member is free to get up and make a speech. The speakers have been: 1. William Bayda who gave a history of the Sheptycky Institute—its early struggles and its importance today and for the many generations to come.

2. Ted Kornak, with the aid of a map of Ukraine (drawn free-hand) gave the history and geography of Ukraine. Special emphasis was on the early beginnings of the Ukrainian Catholic Church.

3. Russell Soltys spoke on Communism and the Catholic church. He pointed out why the Catholic church is strongly against the principles of Communism.

Discussions follow. Members are free to get up and ask any questions or make any comments.

Bowling is going as strong as ever. Four alleys are reserved at Boloway for the season and there is good-turn-out each Saturday evening at seven o'clock in the evening till nine o'clock, thus making it possible for dance enthusiasts, party-goers, etc. to attend their favourite pastime. At the end of the bowling season, a banquet is planned. Rewards will be presented.

Many "nice-turnouts" have been at the skating parties. (No broken-necks yet!) Refreshments were served in the parish hall.

Many enthusiastic members have been flashing their cameras and blinding the members with their snapshots taken at group activities, such as parties, skating, etc.

As the months roll by, even more interesting events and activities should take place. There will be another retreat and religious instructions; In the spring, softball teams will enter city leagues again. At the rate that the Regina St. Basil's U.C.Y. functions are going the future holds many promising achievements.

Tillie Tomski.

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What's Wrong With Low-Cut Dresses?

E. F. Miller

Why is it wrong for a woman to wear an immodestly low-cut dress?

It is not wrong merely because the Catholic Church says so. I say this to placate those of our neighbors who maintain that the Catholic Church has no right to say anything about anything. The truth of the matter is that the Catholic Church is completely within her province on a matter that touches morals.

There has to be somebody who can make authoritative pronouncements on tricky problems that concern right living and right acting. If it is left up to each man to make his own pronouncement, there will be only confusion. When the country was all in a dither about the question of mercy-killing because a doctor down East had injected air-bubbles into the arm of an old woman who had cancer, and thereby gave

her an easy exit from life, there were as many opinions as to the rightness and wrongness of the action as there were self-appointed popes who hazarded an opinion. One minister even went to the extent of taking up a vote amongst the people of his congregation to find out what they thought.

The Catholic Church has the right to settle questions of faith and morals from the words of Christ, "Whatsoever you shall bind on earth shall be bound in heaven; and whatsoever you shall loose on earth shall be loosed in heaven." From the beginning of Christianity the whole Christian world believed that these words of Christ gave the Church authority to determine what was right and wrong. Or rather, to report to the world what was the position of Christ in the matter.

Thus, if the Catholic Church teaches that it is wrong for women to wear low-cut dresses that expose the breast, that should be enough. But, in view of the fact that our above-mentioned neighbors refuse to listen to the Catholic Church, I will not use the Catholic Church as an argument against low-cut dresses.

Nor is it wrong to wear low-cut dresses merely because some priest thunders against the custom from a pulpit. After all, what is the priest? A mere man with legs and arms that can curl up with arthritis, with a head that may be too small to hold very much knowledge and with a proneness to evil just like everybody else.

But wait! That is not all. A priest is the mouthpiece of the Pope. When the Pope teaches in the name of Christ, the priest is the one who hands down the teaching of the

people. He is a super-naturally rigged up channel between heaven and earth, with the Pope in between as a kind of booster station to push on the flow of divine truth in all its pristine purity and strength. Acting in this capacity the priest is not merely a man. He is more than a man. He is the voice of truth. And he should be listened to.

Again, however, it is necessary to take into consideration those of the brethren who do not believe in priests, who, indeed do not like priests, and who would no more credit the statements of the priest as bearing truth than they would credit the statements of a parrot or buffoon. Neither, then, will I use the priest as an authority in the condemnation of low-cut dresses.

And I do not think that it would be wise to base my stand on the fact that such dresses are vulgar.

Vulgarity is open to various interpretations. Some people do not think that it is vulgar to spit on the floor. Others see nothing impolite in making love in public vehicles like street cars and trains. The dictionary says that vulgarity is that which is offensive to good taste, inelegant, unrefined. My contacts with people of refinement have led me to believe that they were embarrassed, in the presence of a woman who was only half dressed. They felt as they might have felt if suddenly they found themselves in the dressing room of an actress before she had quite completed her toilet.

Of course, it is possible for one to become hardened to the ultra modern dress as it tries valiantly to enfold the body of a woman and does not quite succeed. It is also

possible for a rose to lose its fragrance, for a sunbeam to lose its brightness, and for gold to lose its polish. When a man loses his sensitiveness and his embarrassment at the sight of partial nakedness, he loses the indefinable shine which is the hallmark of his refinement. And in that moment he has come to terms with vulgarity.

The lady who wears the type of dress we are discussing also feels embarrassed the first time she appears in public so attired. That is, if she is still a lady. If you think that this is an exaggeration, all you need do is ask any young lady who has been well brought up, who is the product of a Catholic education and whose education has done more than scratch the surface of her soul. The first time she exposes herself to the inflammable eyes of men in a dress that is modern but not modest, she feels that something is missing in her attire. She has the constant inclination to do what her elder sister did in a former generation when the fad was the short skirt. Whenever they were seated in company, they were everlastingly trying to pull down their skirt over their knees. But the skirt would not stretch that far. So the battle went on and they were embarrassed.

But I said that I would not use vulgarity as a yardstick to judge the propriety of the bosomy dress. There are too many men and women who have never learned the definition of vulgarity; or if they have learned it, have succeeded in forgetting it amidst the advertisements and the dictations of the world.

The only argument left, then, is the argument of reason as reason interprets the natural law. Even

pagans are held by the natural law. Even the makers of fashion and those who so wantonly follow them cannot deny the findings of reason.

Reason says that man is not allowed to do anything outside of marriage that of its nature is calculated to arouse sexual passion or to stir up temptations unnecessarily. The only purpose that such passion serves (according to reason) is a continuation of the creative work of God. God wants the human race to cooperate with Himself in the refilling of the thrones left vacant by the fallen angels. But the work of procreation is difficult. It is founded in pain and carried on in inconvenience and hardship. Ask the parents whom you know whether or not this is true. No longer were they free as they were before, once they started having their family.

But God definitely wants the race to go on. So, He has rewarded the work of fulfilling His will with a specific bodily pleasure. This pleasure is a reward for the beautiful work of carrying on the race. To use the sex passion outside of this purpose, is to act against the welfare of the race. To do anything which might arouse this passion merely for its own sake outside of this purpose, is to make an attack upon the race.

Only the most hardened will say that indecent exposure does not tend to inflame the passion connected with sex and to cause temptations which very easily can be the beginning of evil. Women who expose themselves indecently and men who look at such exposures are putting themselves in danger of serious sin. And it is reason itself that draws this conclusion.

Therefore it is just as improper for Protestants and non-believers to follow the modern fashions as it is for Catholics. The Pope and the priests have nothing to do with it. They are only the nudgers of the

universal conscience of man. But even without the Pope and the priests, the conscience (as long as it is alive) will cry out against that which affects the common good of humanity.

(To Be Concluded)

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St. Basil's U.C.Y., South Edmonton

At present St. Basil's U.C.Y. meetings are scheduled for every third week. The study of our faith is proceeding satisfactorily. A recent added feature at one such study was a very informative explanation, by Fr. Gneshko, on the origin of the Rites.

A month ago, the carollers from our parish were given recognition for the excellent job they had done with this year's carolling. The ladies' and men's organizations, together with our pastor, treated us to a delicious luncheon. We were greatly honored to be their guests, and hope that in the future, as a result of this occasion, our efforts will be greater and even more successful.

For activities of the more social nature, the club secured the co-operation of St. Josaphat's Club. Were there some surprised people on January 26th, when they started out on a "sleigh ride"? Today, this word is a misnomer for such a sport, as many of the St. Josaphat's members (and a few of St. Basil's) will tell you. The trend was observed a couple of years ago when our club was taken for such a ride. Except for a team of old horses, and an older teamster, there was no resemblance to the sleigh rides we once

had. As was observed by one of our participants, then, the sleigh was really a rubber-tired wagon, and the sweet and fresh smelling hay turned out to be straw! This year's sleigh ride was completely revolutionized. We hope the members noticed it — and are proud to know that they are pioneers of a new era in "sleigh riding".

Our club sponsored a dance on Valentine's Day. The results were most gratifying from our point of view. We sincerely hope that all those who were there to help us had an enjoyable evening.

Our hockey team seems to be doing all right lately. Last time, when the 'North Side' club met the 'South Side' on the river flat, our players came out victorious. The bowling club hopes to do likewise when the contest for the trophy begins in March.

JULIAN WYNNYK,
Press Correspondent.

After a long talk on the value of peace, good will and disarmament, a teacher asked the class if they objected to war.

"Yes, sir, I do—" said one boy.

"Good! Now tell us why."

"Because," said the boy, "war makes history and I hate history."

The Road Back

Part 2

Early Saturday morning, Mrs. Kalinsky hurried down to the parish rectory to have a talk with Father Theodore, the spiritual director of the local U.C.Y. club.

As Mrs. Kalinsky tearfully recounted the various things about Barbara's behavior and attitude, Father Theodore shuddered inwardly at the level towards which she had been allowed to deteriorate. It was the same old story of parents pampering their only child for such a long time and letting her have her own way so frequently that, in time, she completely ignored her parents wishes.

Father counselled Mrs. Kalinsky as well as he could and promised to help in every way possible. In addition to advising her and her husband to take a firmer stand, he urged Mrs. Kalinsky to get Barbara to attend the U.C.Y. meeting in the parish hall on Sunday evening. He was sure that if Barbara associated with wholesome company and found out that a person could have a lot of good clean fun, she would soon change her whole outlook.

When Mrs. Kalinsky returned home, Barbara was out as usual so she decided it was time to have a serious talk with her husband. When she recounted Father's advice and the warning he gave as to what might happen if Barbara didn't change her ideas and associations, Mr. Kalinsky was shocked at the extent to which he had neglected his duties as a parent, and promised

to try and undo the harm which had already occurred.

When Barbara came home in the late afternoon she reeked with tobacco smoke as she always did when she was out with her crowd. Instead of helping her mother with any of the chores, she washed and curled her hair and concentrated on her appearance. It was obvious that she was planning to go out that evening but Mrs. Kalinsky waited until the opportune moment before saying anything.

After Barbara gulped down her supper and was preparing to leave the table Mr. Kalinsky suggested, "Why don't you do the supper dishes tonight, Barbara?"

Barbara's jaw dropped slightly in amazement. She wasn't accustomed to doing dishes at any time, and her father had never even suggested such a thing before. After recovering from the initial shock, she stammered, "Gosh, dad, I can't do them because I'll be late."

"Late for what?" demanded her father. "Your mother and I weren't aware that you were going out. You never asked us."

"Oh, don't be so stuffy and old-fashioned dad," replied Barbara. "I'm not a little girl anymore and besides, none of the kids I go out with ever ask their parents to go out. Their parents just take it for granted."

"Then you're obviously going out with the wrong crowd," stated her father. "You're only sixteen and you still owe respect and obedience to

us. From now on we expect to be asked if you want to go out, and your dates have to meet with our approval."

"You're being mean," wailed Barbara. "None of the kids have to go through that old-fashioned rigamarole."

"Old-fashioned or not, you're going to do what we ask from now on." When mere youngsters start behaving in such horrible ways as your crowd does, it's about time the parents took action," stated her dad. "Now get busy with the dishes."

"But dad, I can't," sobbed Barbara. "I promised to go out with some friends tonight."

"You'll just have to break that promise," retorted Mr. Kalinsky. "After the way you spoke to your mother last night, you don't deserve to go out tonight."

After doing the dishes, Barbara shut herself in her room and sobbed at the seeming injustice of her parents. What would Jimmy and the rest of the crowd think if she didn't go out with them tonight. They'd keep teasing her about being chicken. She was supposed to meet Jim at seven-thirty and it was almost eight now. She wondered what he'd think or say when she met him in school.

Suddenly, she heard three loud beeps in front of the house and her heart leaped. There was no mistaking the horn on Jim's car. Coming from her room she attempted to go out and tell Jim she couldn't make it tonight but her father forbade her to leave the house. After another series of beeps the car pulled away sharply and left in a shower of loose pebbles on the road.

Early Sunday morning, Mrs. Kal-

insky went to Barbara's room to wake her up.

"What do you want?" grumbled Barbara, still resentful of her treatment the night before.

"We're going to church," stated her mother quietly.

"I'll manage to get breakfast, myself," said Barbara sleepily.

"You're coming with us," replied her mother.

"What!" ejaculated Barbara. Other Sundays she had pleaded to being very tired and was excused from going. In fact, she'd been in church only once in the past month. Things were really going to be rough for her if her parents continued this treatment.

Reluctantly Barbara got up and began to get ready for church, and then all three of them left together. Barbara couldn't even remember the last time she had gone to church with her mom and dad.

That evening Mr. Kalinsky suggested, "Why don't you go to the U.C.Y. meeting tonight, Barbara? It should be a lot of fun and you'll meet many young people there too."

Barbara was about to refuse because that was kid stuff as far as she was concerned. However remembering the new outlook of her parents, she decided it might be easier to play along for awhile. Maybe things would change.

Her mom's and dad's faces brightened considerably when she agreed to go to the meeting.

Barbara approached the parish hall rather reluctantly and half-heartedly and was rather dubious about the whole set-up. She even began to have ideas skipping out early and then going to meet the gang.

If she expected to find a reserved and indifferent attitude towards her appearance she was mistaken. She had barely entered the hall when two friendly looking girls approached and introduced themselves. They were on the welcoming committee for new members and before Barbara knew it, she was being introduced to boys and girls many of whom she had seen before but had never bothered becoming acquainted with. She hadn't counted on such a friendly reception.

After the meeting began, she was asked to stand and was formally introduced to the members as a whole and she blushed as the members clapped their approval.

To Barbara the meeting seemed dull as she wasn't very interested in what was being discussed.

After the business part, Father Theodore gave a short but very interesting talk on his series about various parts of the Mass in the Ukrainian rite. Barbara was favorably impressed.

Next on the program was an open forum on dating. As various members discussed such problems as kissing or necking, Barbara wondered how naive they could be. Surely everyone knew that such things were taken for granted. Everyone in her crowd did such things. If anyone didn't, he was considered a square and wasn't even asked to chum around with the gang anymore. Now here were all of these young people of her own age and even older agreeing that kissing and necking on dates were to be avoided because that constituted a sin against chastity, particularly against the sixth and ninth commandments. That came as a shock to Barbara as she she'd never heard anything of the sort from her crowd.

After the forum three of the boys got out their musical instruments and the floor was cleared for dancing. Barbara hesitated about staying but since she liked dancing, she decided to give it a try.

One thing which impressed her during the dancing was the respect and courtesy which each of her partners showed. No one tried any of the intimate type clinch dancing or the cheek to cheek routine which was so common with her own gang. Barbara found it a wholesome change to be able to exchange pleasantries with her partners while dancing and getting fun out of the dance itself instead of sensual pleasures. She hadn't realized that it was possible to have clean fun and she was really glad that she had come.

One of the boys even asked to take her home after the entertainment was over. He had gone to the same school as Barbara did, until the past year when Barbara had persuaded her parents to send her to a public school because it was closer than the separate school. She had been attracted to him before so she agreed.

(To be continued)

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The husband after a very tiring day, was enjoying his pipe and reading the evening paper. The wife, who was poring over a crossword puzzle suddenly called out: "Henry what is a female sheep?" "Ewe," curtly replied her hubby and that's how the row started.

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Boss: Boy, do you know the motto of this firm?

New office boy: Sure, it's 'push.'

Boss: Wherever did you get that idea?

Boy: I saw it on the door as I Came in.

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